with the people three benedictions, viz ., 'True and firm',[23] the benediction of the 'Abodah,[24] and the priestly benediction.[25] On Sabbath they said an additional benediction for the outgoing watch.[26] Which is the 'one benediction' referred to above? The following will show. R. Abba and R. Jose came to a certain place the people of which asked them what was the 'one benediction' [referred to], and they could not tell them. They went and asked R. Mattena, and he also did not know. They then went and asked Rab Judah, who said to them: Thus did Samuel say: It means, 'With abounding love'. R. Zerika in the name of R. Ammi, who had it from R. Simeon b. Lakish said: It is, 'Who formest light'. When R. Isaac b. Joseph came [from Palestine] he said: This statement of R. Zerika was not made explicitly [by R. Simeon b. Lakish], but was inferred by him [from another statement]. For R. Zerika said in the name of R. Ammi, who had it from R. Simeon b. Lakish: This[27] shows that the recital of one blessing is not indispensable for that of the other. Now if you say that they used to recite 'Who formest the light', it is correct to infer that the recital of one blessing is not indispensable for that of the other, since they did not say, 'With abounding love'.

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(1) V. P.B. P. 37.
(2) The words are a quotation from Isa. XLV, 7.
(3) This formula is said only in the morning prayer.
(4) V. P.B. p. 96.
(5) Said before the morning Shema'.
(6) V. P.B. p. 39.
(7) In fact this blessing is now said in the evening. V. P.B. p. 96.
(8) Jer. XXXI, 3.
(9) This blessing contains a benediction over the Torah, v. P.B. p. 39.
(10) In the morning, v. P. B. p. 4.
(11) The exegetical midrashim of the Torah (Sifra, Sifre and Mekilta) are referred to.
(12) So MS.M. Curr. edd., 'For R. Hiyya b. Ashi, etc.'.
(13) Sifra debe Rab, an halachic Midrash on Leviticus, v. J.E. XI, p. 330.
(14) This proves that over Midrash a benediction is required.
(15) V. P.B. p. 4.
(16) In order both to open and close with a benediction.
(17) P.B. p. 4.
(18) Ibid.
(19) Alfasi and R. Asher have before these last words: R. Papa says.
(20) Tamid 32b.
(21) Memuneh; lit., 'the appointed one'; v. Yoma, Sonc. ed., p. 97, n. 3.
(22) The second and third sections of the Shema', Deut. XI, 13ff. and Num. XV, 37ff. V. P.B. p. 40ff.
(23) V. P.B. p. 42.
(24) The benediction commencing 'Accept, O Lord our God' in the Amidah. V. P.B. p. 50.
(25) V. P.B. P. 53.
(26) The priestly watches in the Temple (which were twenty-four in number) were changed every week.
(27) The fact that they said one blessing only.

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But if you say that they used to say, 'With abounding love', how can you infer that one blessing is not indispensable for the recital of the other? Perhaps the reason why they did not say, Who formest the light' was because the time for it had not yet arrived,[1] but when the time for it did arrive, they used to say it! And if this statement was made only as an inference, what does it matter? — If it was made only as an inference [I might refute it as follows]: In fact, they said, 'With abounding love', and when the time came for 'Who formest the light', they said that too. What then is the meaning of 'One blessing is not indispensable for the other'? The order of the blessings is not indispensable.